



## THE COLUMBIAN STAR.

## Religious.

From the New-York Observer.

## NEW TRIUMPHS OF THE GOSPEL IN THE ISLES OF THE PACIFIC.

In the London Evangelical Magazine for October, we find an animated account of the introduction of Christianity into an important group of islands, lying in the South Pacific Ocean, to the southwest of the Society Islands, between 19° and 22° S. lat. and 158° and 160° W. lon. The group consists of eight islands, four of which are very numerously inhabited. At some of these islands, the inhabitants had never seen a ship, since Captain Cook's—"The Gospel of Christ in these islands, (say the Missionaries) is like the leaven in the parable of our Lord, diffusing with amazing rapidity its sacred influence through the whole of the numerous islands in the South Seas; and the only human means that seem wanted to complete the overthrow of Satan's kingdom in the South Pacific Ocean, is that of going from island to island.—Teachers are ready, waiting, and wishing to go; the various islands that have heard a report of the Gospel and its effects, are desirous of instruction, and God himself is waiting to be gracious and to bless our labours." In a letter to the Directors of the Society in London, they add, "did you know the state of the surrounding islands, how ripe they are for the reception of the Gospel, you would sell the very gods out of your Museum, if it were necessary, to afford us the means of carrying the glad tidings of salvation to those now sitting in darkness."

The names of the islands visited by the Missionaries, are Aitutaki, Mangea, Atooti, Mante, Mitiaro, and Rarotonga. Some time previous to their visit, native teachers had been sent out to establish themselves in these islands, and it is through their instrumentality that the great change was effected.

## EVANGELICAL RELIGION IN PRUSSIA.

A few weeks ago, we inserted, from the London Baptist Magazine for August, an article on the subject of the revival of evangelical religion in Germany within the last five years, in which, particular notice is taken of the University at Berlin, in Prussia. In the London Evangelical Magazine, for October, we find a letter from Berlin, confirming this account, and adding many other interesting particulars. The King of Prussia is the warm friend and patron of evangelical religious societies in general, and has particularly encouraged the efforts to Christianize the Jews within his dominions, not only by granting the Jews' Society the liberty of corresponding free of postage, but by allowing their Missionaries to travel gratis in the mail coaches through all the Prussian states.

The prevailing religion of the Prussian dominions is the Lutheran, but that of the royal family is Calvinistic. All sects, however, are tolerated, and enjoy equal rights. The numbers attached to the principal denominations, few years since, were as follows: Lutherans, 6,100,000; Calvinists, 350,000; Catholics, 3,500,000; Jews, 75,000. In the year 1817, the Lutherans and Calvinists agreed to lay aside their distinctive appellations, and to unite in one body, under the name of Evangelical Christians. The revival of true religion seems to have immediately followed this breaking down of the wall of partition:

"There exists in Berlin a degree of Christian life and activity, which imperceptibly insinuates itself into every class of society: the Gospel has many friends, not only among the poor, commonly the most disposed to receive it, but also in the higher circles, which are usually the least disposed to do so. The most distinguished trait of the pious persons at Berlin, is perhaps the intimacy which subsists among them; they feel the necessity of frequently meeting together to communicate their Christian experience, and to edify each other. And for this purpose there exist a great many religious societies, which unite together on a fixed day, and which are mostly composed of persons of the same profession, who, drawn together by their daily occupations, are still more closely united by their common faith. Merchants, lawyers, and soldiers, form their particular circles: I have been much edified in all those into which I have been admitted; but I avow that what made the deepest impression upon me, was to be present in that of the officers, and to behold those aged veterans, who too long were bound to wield the sword to protect their country, now armed with the sacred 'sword of the Spirit, which is the word of God,' according to the language of St. Paul. (Eph. vi. 17.)

"The theological students are united in like manner, sometimes among themselves, but more frequently at the rooms of one of their professors: besides the design of edifying themselves, they have another, the exercising themselves in preaching. Their evenings are generally concluded by a discourse from one of them, upon a passage of Scripture. We cannot sufficiently rejoice at the excellent spirit which presides at these exercises. The foundation upon which they build is the Chief Corner Stone, so that we may confidently hope that this school will furnish Prussia with a good number of evangelical preachers. That which justifies this hope is this, that the body of theological professors in the University of Berlin is one of those in the kingdom which unite the most distinguished masters. The mathematics and divinity are taught by Messrs. Marheinecke, Schleiermacher, Bressler, and Bleck; church history, by Messrs. Neander and Tholuck; and pulpit eloquence, by Mr. Strauss.

From the Missionary Register.

## MISSION TO HAYTI.

On the 11th of October, the Rev. William G. Pennington, a coloured man, was appointed by the Managers of the United Foreign Missionary Society, as a Missionary to the American Emigrants in the Island of Hayti. Mr. Pennington was educated at the African School at Parsippany, New-Jersey. He was licensed last year by the Presbytery of New-Jersey, and by the same Presbytery was ordained last month, with a special view to this mission.

On the evening of the 12th of October, a public meeting was held in the African church at the corner of Canal and Elm-

streets, a church was regularly formed, comprising such emigrants as had been furnished with certificates of good standing in other churches. Two elders were selected, and ordained, and the requisite commission and letter of instructions were delivered to the Missionary.

On the 13th, the Missionary, the elders, and members of the church, and their fellow emigrants to the number of nearly 200, embarked in the ship Concordia, and sailed on the succeeding morning for their destined residence.

From the Harrisburg Visitor.

## SEVENTH DAY BAPTISTS.

The following account of the Seventh Day Baptists, is extracted from a note attached to Barton's "Memoirs of Rittenhouse," and is interesting as elucidating the early history, customs, and manners of a sect which is little known.

"The Society is said to have originally consisted of about 20 families, who migrated from Germany to Pennsylvania, about the year 1718 or 1719; part of whom settled at this place, and founded the village of Ephrata, (the head-quarters of the sect) which is situated about 13 miles north-eastward from Lancaster, on a little stream called the Cocalico creek. These people hold the doctrine of an universal redemption, ultimately denying the eternity of future punishment, that war and judicial oaths are unchristian; and that it is not justifiable to take interest for money lent. They keep the seventh day of the week as their Sabbath, and baptize by submersion; whence they derive their name: they also inculcate the propriety of celibacy, and of maintaining a community of goods; but when any of them marry, and acquire property independent of the society in Ephrata, they are obliged to retire from thence and reside elsewhere. The men generally wear their beards, and clothe themselves in a habit not unlike that of the Carmelites or White Friars; the women dress like nuns. Both men and women observe great abstinence in their diet, living chiefly on vegetables, and submit to some privations and corporal severities, besides, in their religious discipline. They lie upon benches, with a wooden block instead of a pillow; but though meek, humble, and even timid in their deportment, they are very civil to strangers who visit them.

The society of Ephrata is supported by cultivating their lands, conducting a printing-press, a grist-mill, a paper-mill, a saw-mill, a tan-yard, &c.; and the women are employed in spinning, knitting, sewing, making paper lanterns, and other toys, &c.

The village consists of ten or a dozen buildings; and is mostly composed of the cloisters and convent, two churches, and the mills. One of their places of worship adjoins the sisters' apartments, as a chapel; another belongs to the brothers' apartments; and to these churches the brethren and the sisterhood respectively resort, every morning and evening, sometimes, too, in the night, worshipping; much of which is made up of soft and melodious chanting by the females. There is said to be one other place of worship, wherein all the society, within the bounds of the settlement, meet once a week to celebrate worship publicly.

Such, indeed, was the condition of that little-known sect of Christians, while the society continued under the direction of their second and last president, the late Mr. Peter Miller. This venerable old German, who had been bred to the priesthood in some one of the Protestant churches of his native country, became a convert to the principles of this obscure ascetic sect, over which he long presided with much reputation, after the death of its reputed founder, Conrad Deixler, his patriarchal predecessor. But, though possessing a good share of the old scholastic learning, with a large portion of piety, the mind of Mr. Miller was strongly tinctured with many mystical notions in divinity; such as well comported with the "whimsies" of the society he governed.

Since the death of this good man, the ancient discipline of the religious community at Ephrata, which had become greatly relaxed during the revolutionary war, has almost wholly disappeared. The chief seat of the Seventh Day Baptists is no longer what it was: for, in lieu of the solemn, devout stillness of the secluded cloisters and cells of its once monastic inhabitants, and which, at this time, are nearly deserted, are now substituted various occupations of industry, amidst "the busy haunts of men."

From the Boston Telegraph.

## SOCIETY FOR PROPAGATING THE GOSPEL.

The Society for Propagating the Gospel among the Indians and others in North America, had its origin in the efforts of a number of individuals associated for the promotion of Christian knowledge, in 1762. The Society was not, however, incorporated till 1797. By a recommendation of the Legislature, a collection was taken up that year in various congregational societies in this commonwealth, amounting to \$1561. The capital of the Society now amounts to more than \$25,000, of which 9,000 were the donation of John Alford, Esq. of Charlestown, the income of which is devoted exclusively to the Indians. This Society is limited to 50 members, and consists of gentlemen of different religious denominations.

## EPISCOPAL THEOLOGICAL SEMINARY.

On the 1st inst. the General Theological Seminary of the Protestant Episcopal church in New-York, was opened for the fourth year, under its present organization. The Rev. Mr. Onderdonk, Professor of the Nature, Ministry and Polity of the Church, in the Seminary, delivered the annual address. The present number of students in the Seminary is twenty three.

From the Christian Secretary.

Extract of a letter from Mr. Israel Douglass, of Leyden, Lewis county, New-York, to Rev. Asaeth Morse, of Suffield, Connecticut.

"In the month of February last, the church generally arose, and made public confession of their stupidity and coldness. From that time an unusual zeal and engrossed was manifested in some of our brethren. Soon solemnity was depicted on the countenances of some of our youth.

Since I have recovered my strength so as to be able to write, I have occasionally

Preachers and brethren began their labours, after the Apostolic order, from house to house.

On the 1st of May, the revival was powerful. On the 5th of May, six were baptized in the likeness of Christ's death. Meetings were frequent, two or three at the same time in different parts of the town. The Lord's days, our meeting-house, which is 30 feet by 40, was filled to overflowing. Since May commenced, to September 15th, one hundred and twelve have been added to the church by baptism, and ten or twelve by letter. A number more, who have hopefully experienced a change by the grace of God, we expect will follow the "Redeemer in the blessed humble way." In all our meetings there has never but one been known, to speak at the same time. Perfect order has been maintained. There has been nothing to interrupt the speaker more than the sobs and sighs of distressed souls.

Loving brother, I have wanted you to share with me in this blessed work. The Lord has visited my family, though the most unworthy. Five of my children have been baptized, and continue steadfast in the Apostles' doctrine and fellowship. The tide of blessing has flowed to the north of us, and is now spreading.

More than a hundred have been baptized and added to the churches in this county north of Leyden. In our conference meetings, it is not uncommon for 30 or 40 of our young converts to speak. We meet every Saturday afternoon to hear the relation of experience; and to attend to other exercises as circumstances require. There are many adversaries. Brother, pray for us. And may that kingdom represented by the stone cut from the mountain without hands, fill the whole earth."

From the National Standard.

## CHOCTAW MISSION.

Extract of a letter from an assistant Missionary among the Choctaws, dated

NAHNAH JIKHUNNAH, Sept. 30.

"Since I have written to you, my brother, important events have transpired, both with regard to ourselves and those connected with us. I have a great deal to tell you, but one thing of great solemnity. It is that death has been commissioned to enter our little number, and call from this abode of sin and sorrow our brother Mosely, who was dear to our hearts. Yes, his sun has gone down at noon. We are all, but especially our dear sister M. greatly afflicted. Brother M. died at Mayhew, Sept. 11. We desire to put our trust in one who can comfort like a God.

"And, my brother, soon it will be said of us all—they are dead. When I consider in what a sickly, dying land we are, it brings the subject of death awfully near. How easy for us to tread on a serpent or scorpion, or for a fever to end our days. Recently two large rattle snakes were killed a few rods from our house. One had eleven rattles, the other eight; of course thirteen and ten years old. The largest I should think was as large as my wrist. The next day a large moccasin snake was killed in our door-yard. One day in going to the spring and back, I saw six scorpions. How easy for any of these to bite us, or for a hundred others seen and doubtless more unseen. By sickness too we are reminded of our mortality. The family at Mayhew have been very sick; they have had a distressing time. They are well at Elliot, and at the other stations."

From the Christian Watchman.

## BAPTIST INDIAN MISSION.

Extract of a letter from the Rev. Isaac McCoy, to the Editor, dated Carey, Oct. 5, 1824.

## DEAR BROTHER,

I have not yet fully recovered from a long and severe attack of bilious fever. I have been an invalid for almost three months. This has been a sore trial, because my long absence from the establishment had occasioned an accumulation of business for me on my return, and because such has been the favourable disposition of the natives, that it had become particularly desirable to spend more time in instructing them.

You would hardly suppose that we should have experienced so much difficulty in obtaining interpreters through whom to address the Indians, as has been the case. Scarcely a white man can be found who speaks the Putawatomie language, with tolerable fluency, except a few Canadian French employed in the fur trade.—Most of these have very little knowledge of the English, and have still less of that understanding and mind which are essential to interpreting. We have, therefore, had great occasion to lament the obstacles to the imparting of religious instruction to the people of these persons, and the providing for the smith-shops, require much time.

Should a thought occur to you, that it

would have been better if we had kept the mission free from some of these sources of perplexity and toil, rather than to have studied and laboured to produce them before the mission was amply supplied with missionaries, I would reply, that pecuniary embarrassment led to the measure.

Notwithstanding the sympathy and liberality of the Society we have the happiness to serve, the mission could not have existed until this time, had it not been for the aid derived from government through the channels just alluded to.

While I would add, that so far as right principles predominate, we are happy in our labours, I am willing that you should understand that a complaint is implied in the preceding remarks; that is, there are hundreds with whom we are partners in the work of religion, to whom we have been beckoning, for six or seven years, to come and help, and yet they stand aloof and look on, while we are holding the net, just ready to break.

Sensible, with my fellow labourers, of the obligations we are under to our many generous friends in your country, I feel great pleasure in subscribing myself

Your affectionate brother,

denied the pressing demands of other business a few hours time, which I have employed in writing discourses in the Putawatomie tongue; and last Sabbath I delivered, for the first time, a short discourse without an interpreter.

Several of the Indians who could not understand a sentence of English, appeared in our house of worship at the morning service, to whom, of course, our sermon was wholly unintelligible. They stood, or sat, or kneeled, as they saw others do, but could not hear of Him who died to save. I gave notice that I would address them in the evening, and notwithstanding I had feared I should not be able to pronounce intelligibly, they declared that they understood all. I need not say they were attentive, for I have never found them otherwise.

In all our talks with the Indians, it is customary for the parties reciprocally to respond, at the end of every paragraph of each other's speeches, with a sound somewhat resembling the aye in voting assemblies among ourselves. Throughout all our religious addresses to them, these responses are reiterated, and would seem strange enough to one unacquainted with Indian manners.

Having so long heard the Putawatomie language spoken, it would require but a short time for me to acquire such a knowledge of it as would enable me to speak with tolerable ease; but owing to the smallness of our number, my missionary brethren cannot allow me even this short time to be disengaged, in a tolerable degree, from other cares. Nevertheless I cherish a hope, that God in mercy will yet grant the desire of my soul in this way.

It would require a visit to our establishment, or to a similar institution, to enable you, my brother, duly to estimate the amount of labour, care, and anxiety, which our situation involves. Were we keeping a mere boarding school at this remote distance from white settlements, our business would seem fully equal to the time and strength of the few missionaries at our station. But in addition to the service required by such a school as has been alluded to, it is our duty to teach agriculture, mechanic arts, and domestic labour to youth, before whom the examples of indolence and vice alone have been exhibited, and who were little better acquainted with parental discipline, or filial submission, than the beasts that roamed with them in the same forest. We should make ourselves acquainted with the language and manners of the surrounding inhabitants, who are ready to hear, and in instructing whom, the missionary when entering upon his labours, hopes to spend much of his time.

It is our duty to enter upon our mission books, every item of expenditure, and every receipt, and the source from which it came. These receipts and expenditures must be arranged and embodied in a report to the Society we serve, on the 1st of March annually.

Three times a year, accounts with the Department of Indian Agency at Detroit must be submitted, and twice a year a formal report of the condition of the establishment must be made to the above Department, and to the Agency at Chicago; and on the 1st of October annually, a formal and detailed report, embracing receipts, expenditures, amount, and kind of property, improvements, &c. belonging to the institution, is forwarded to the Department of War, in Washington. This routine of things calls for more labour than could be expected from our number.

Further, as these people had made no advances in civilization before we came among them, it was important that they should be encouraged and assisted in improving their lands, &c. To this end we have two blacksmiths, one at this place, and one among the Ottawas, constantly labouring for the surrounding inhabitants, and two labourers to assist the Ottawas in their improvements. The superintendence of these persons, and the providing for the smith-shops, require much time.

Should a thought occur to you, that it would have been better if we had kept the mission free from some of these sources of perplexity and toil, rather than to have studied and laboured to produce them before the mission was amply supplied with missionaries, I would reply, that pecuniary embarrassment led to the measure.

Notwithstanding the sympathy and liberality of the Society we have the happiness to serve, the mission could not have existed until this time, had it not been for the aid derived from government through the channels just alluded to.

While I would add, that so far as right

principles predominate, we are happy in our labours, I am willing that you should understand that a complaint is implied in the preceding remarks; that is, there are hundreds with whom we are partners in the work of religion, to whom we have been beckoning, for six or seven years, to come and help, and yet they stand aloof and look on, while we are holding the net, just ready to break.

Sensible, with my fellow labourers, of the obligations we are under to our many generous friends in your country, I feel great pleasure in subscribing myself

ISAAC MC'DOUGALL.

From a late Dublin Paper.

## CATHOLIC BISHOPS IN THE UNITED STATES.

Three new Sees have been lately erected in America, by the present Pope; and Priests will be shortly, if they have not been already, consecrated for them. The Sees are—First, St. Louis, in the State of Missouri. For this See, Rev. M. Rosati, superior of the Lazarites, in the Diocese of Bishop Dubourg, has been nominated. He is an Italian, and a man of great virtues.

Second, Detroit, in the State of Michigan; to fill this, a most prudent choice has been made in the person of the Rev. Mr. Richards, a Member of the United States Congress; he has laboured constantly on that mission, with the fortitude and spirit of an Apostle. The Third is Vincennes, in the State of Indiana; the choice of a person for this See is not yet determined by the American Prelate.

The Directors of the Society for promoting the Gospel among seamen, in the port of New York, acknowledge a donation of 100 dollars from Commodore Stewart, of the United States' ship Franklin, and 100 dollars from part of the crew of the vessel.

NOVEMBER 27, 1824.

## Summary of News



